THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Obey something, and you will have a chance some day of finding out what is best to obey. But if you begin by obeying nothing, you will end by obeying Beelzebub and his seven friends."—ERSKINE.

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NEW CLOTH ON OLD GARMENTS.

JOHN the Baptist, as the fore-runner of Jesus Christ, preached, according to the gospel records, nothing but repentance with its associated baptism, and gave as the reason for confining his ministerial work within these narrow limits, that the kingdom of heaven was at hand.

The time had fully come when the Mosaic institution of divine worship, consisting largely of outward, carnal observances, was to be superceded by the spiritual kingdom, or Church, of Christ, which was to have but few ceremonials and all of them very simple in character. In order to prepare themselves for the change there was a necessity that the people in general should so purify their lives that their moral status would better harmonize with the new and higher system of worship; and it is evident that just in proportion as this work was carried out in righteousness, the minds of repentant believers were more fully prepared to understand the great spiritual truths which the Savior was sent to proclaim and establish.

These developments, occurring in the very beginning of the founding of Christianity, cannot properly be ascribed to a mere coincidence; but they should be regarded as forming an integral part of the divine plan, and consequently worked out according to Divine will and providence.

As there is an adaptation of one thing to another throughout all

the material creation, so was the Almighty endeavoring by John's preaching to bring to pass in the lives of His children a fitness or harmony between the perfect spiritual plan of human redemption and those who were to enjoy its chief blessings—not in any sense by accommodating His perfect work to the desires of sinful men, but by elevating man to a state of righteousness and spirituality. This plan He has not yet abandoned. Corruption and incorruption, sin and holiness, death and life never can be compounded into one, nor dwell together in union and harmony.

The period of the Baptist's ministry was one of change—of reformation as it affected the life of individuals; but with respect to the Church of God, it was more than this. It was revolutionary just in proportion as the Christian institution differs from the Mosaic, which is scripturally represented under the types of substance and shadow. The doctrines of Judaism were extant when the Savior was fulfilling His ministry, but Christianity was not to be founded on the religious tenets of the Pharisees, nor on those of other sects of the Jews after purifying them from a number of false beliefs and traditions. Such in substance must have been the Savior's understanding of His own work, for when John, who with his repentant followers were keeping the fasts of the Pharisees, sent to Christ to inquire why He and His disciples did not also observe this custom, the answer was returned that it was not proper to put a piece of new cloth on an old garment, or to fill old (leathern) bottles with new wine. (Matt. 9: 16, 17.)

This is another instance in which the application of that principle which involves the material fitness or adaptation of things in God's works, is observable, and to that principle Christ directs our attention in a particular manner.

This inspired illustration manifests plainly by an appeal to facts that come within the purview and understanding of every intelligent person who reads it, that the institutes of Christianity can not be used to patch up the apostate systems of religion among men. That no man or set of men can resurrect a dead Pharisaism (or Christianity) by propping it up with genuine gospel principles, no matter how many of them church organizers may employ for that purpose, or how large the piece of new cloth on the old garment may be cut. Christ's teachings declare an absolute separation between dead or false systems of religion and His gospel; and since it was not only anciently a bad measure—a false economy—to proceed in the unwise manner which He condemns, but is yet of the same character, and always will be, He shows us, further, that the separation between man-made systems of religion and that which He established, is eternal. He makes no exception in favor of good or even high grade kinds of cloth in the old garment. He does not refer to the size of the rent that is to be patched, nor make provision for covering it with new cloth under certain circumstances. His instructions are unconditional, abso-

lute and final; and in view of them, on what ground can anyone claim that He has at some time proceeded directly contrary to His own teachings, and has put a piece of new cloth on an old garment? The straightforward answer to this question is that there is nothing upon which to base such a claim.

In view of these considerations, what, then, let us ask, is the standing of the numerous denominations of Protestant Christendom as they exist at present, and have existed since the beginning of their history? These various sects are the fruits of the work that Luther and other noted divines accomplished during that period of religious awakening which has gone into history as the "Reformation." Accordingly their lineage is easily traceable to a church which has been regarded as apostate by the Protestant world. There is no present necessity to produce quotations from the writings of eminent dissenting ministers to show that they have looked upon the Catholic Church as the religious abomination of the earth. Language was scarcely adequate to express how utterly reprobate it was in their view. Notwithstanding this fact, Protestantism merely cut away some portions of the old Catholic habiliment, and covered over the rent with various pieces of new cloth of fairly good texture, and in this guise calls the old, alleged denomination the Church of Christ; and all this in spite of the fact that St. Paul expressly states that if one member of the body (Church institution) of Christ suffers, all suffer with it, and it follows with the logic of eternal truth that the leprous blood of apostasy cannot be purged from the body by cutting off a diseased arm or leg, and then substituting something else in its stead, even if it might be a member of flesh and bone and pure blood. The disease would still remain.

That which has been desecrated by intimate association with the leprosy of apostasy, or that which has been used in any manner in the worship or service of idols, is not a proper offering to make to the Lord of Hosts whose throne is holiness. He shows us that we cannot piece out a reprobated system of religion by adding to it something that is pure and good. The eternal fitness of things which He observes in all His works forbids the supposition that He could combine or unite them in any manner. Moreover, the Savior not only shows us that we should not put a piece of new cloth on an old garment, but He also tells us why, namely:—that the rent will be made worse, and consequently, it may be added, more patches will be needed. So far as we are aware, there is not in either sacred or profane history, a more faithful illustration of this truth—a more convincing demonstration that the garment is old and rent—than is found in the continual patching (exemplified by the numerous sectarian denominations, and changes in creed) which Protestantism has done so much of since the first piece of new cloth was put on the old Catholic vestment. The teachings of the Savior and these facts to which they apply in a manner that is so start-

ling, should sound a piercing note of warning to every sectarian Christian.

In conclusion, let us inquire how the Church of Jesus Christ of Latter-day Saints, commonly called "Mormonism," will stand the test which our Lord Himself has proposed for our guidance when we try to determine which one of all the numerous Christian institutions among men is acceptable to Him. From remarks already made it is evident that the apostate condition of the Catholic church on the one hand, and the "patched" garments of Protestantism on the other, forbid all hope that either of these great branches of the Christian faith can win this distinction, and here the question narrows itself to one respecting the standing of this Church; for if "Mormonism" is not the work of God, then are we without any religious institution which He does recogniz as His own.

Proceeding to test the divinity of the work which Joseph Smith accomplished, on the grounds we have in view, we find that the deadly pitfall of reforming an apostate or already reformed system of religion, and setting it up for the Church of Christ, holds no "Mormon" victim. "Mormonism" is not a "reformed" something that has gone before it. It has never claimed to be; and the Almighty has so worked out its founding that its opponents from the first to the last, from the least to the greatest have been constrained to testify that it is not of them, nor of their kind. It has no common origin with any other institution among men. It is not reformed Methodism. It is not reformed Catholicism. It is a *restoration* of the primitive Church, and as such it stands alone. It is without father, without mother, brother or sister in the great family of modern religious societies.

Joseph Smith claimed that the numerous denominations of modern Christendom had all departed from the ways of the Lord, and were no longer acknowledged by Him as His Church, and if he were an impostor we plainly see how natural it would have been for him, in view of the numerous examples around him to "reform" one of them and in that condition set it up for the fold of the Redeemer. What restrained him from the commission of this deadly error? Thank God for "Mormonism" just as it stands.

Flagstaff, Arizona. THOMAS W. BROOKBANK.

BOOK OF MORMON READINGS.

FOUR months ago I set for myself the task of again reading through in consecutive order the Book of Mormon, and having just completed it, will set down a few of my gleanings, as my memory and a few notes may serve me.

I am deeply impressed with the divinity of the book, and I arise from its perusal altogether satisfied that it is not the product of

deception by one man or by a set of men, but instead that the original was set down in truth under inspiration of the Holy Spirit as bestowed by Providence, and that the translation was by inspiration of God. I have corrected a wrong impression obtained from earlier readings and teachings as to the manner in which Joseph Smith was enabled to supply the needed history for the first part of the book, covered by the one hundred and sixteen pages of manuscript lost by Martin Harris. There are two slightly different views held as to the manner employed in supplying this missing material. The first is that another set of plates, not abridged by Mormon, was bound in supplemental to the abridged portion, so that Joseph Smith had but to continue on consecutively without other than the one bound volume of plates before him, in order to complete his translation, and give us the work without break or mar in the story, as we have it in the Book of Mormon.

The other view is that Mormon's book of plates was made by his own hands for the special purpose of carrying an abridgment, and that all the writings thereon down to his son's, Moroni's, writings, were done by Mormon; that on coming to Nephi's "small plates," so choice and rich in spiritual teachings, etc., he made a verbatim copy (transcript it would be called) of the "small plates," but thereafter kept to his original purpose without further marked duplication.

Those of the first view, and I believe they are correct, say that because in the Doc. and Cov., Sec. 10, the Prophet Joseph Smith was forbidden to "translate again those words which have gone forth out of your hands," he must have had supplied to him (bound in the book of plates before him, presumably,) the "small plates of Nephi." This view seems further sustained by this revelation which informs the Prophet Joseph that upon the plates of Nephi (the small plates) is a more particular account, which the Lord would bring to the knowledge of the people, than the lost manuscript contained. "Therefore you shall translate the engravings which are on the plates of Nephi (small plates) down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained." This done, Joseph Smith took up the account in its abridged form as Mormon had it set down from the larger plates of Nephi. Mormon does not resume his abridging, however, until first adding a chapter of his own to explain his disjointed abridgment. This explanation he offers under the caption of "The Words of Mormon" (p. 158, Book of Mormon), where he says: "I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things, but the Lord knoweth all things which are to come; wherefore, He worketh in me to do according to His will." This chapter by the abridger discloses to the reader the explanation for what

was virtually a duplication, had the lost manuscripts been retained by the translator and used as part of the Book of Mormon.

Say those of the opposing view, it is evident Mormon did not bind Nephi's small plates into and along with the abridger's plates, notwithstanding his statement, "I shall take these plates (small plates) which contain these prophesyings and revelations, and put them with the remainder of my records, etc." They say these small plates would be nearly or quite eight hundred years older than Mormon's when the desired portion was transcribed; that the eight witnesses would have detected in their scrutinizing examination of the plates, some dissimilarity in size, in age, in character of hieroglyphics or material composition or other misfit worthy of mention.

Philology teaches that language of a people grows and wanes as their civilization goes up or down. The Nephite band, amalgamating with the more numerous Mulekites, whose language was not at first understood, and later with the Ammonites, who had formerly lost all connection with their enlightened brethren, and later by many others after long separations, would, it is plain to see, undergo many changes in their tongue and necessarily, as the chroniclers admit, in their written language.

The last writers, Mormon and Moroni, would be farthest removed from Nephi, the first chronicler in the Nephite records, and therefore, reveal a marked difference in the hierogyphics, as well as manner of expression, etc., employed by the later writers. Besides, would it be quite correct for Mormon to put on the title page these words, "The Book of Mormon: an account *written by the hand of Mormon*, upon plates taken from the plates of Nephi," etc., unless wholly so done?

Some difference, here spoken for, is, to the careful reader, noticeable between the first one hundred and fifty seven pages, and the following portion of the book, but a striking difference between the literal and abridged portions would partly be lost by translation into the English, in the hands of the Prophet Joseph Smith.

In lecture fourteen of his series on the Articles of Faith Dr. James E. Talmage says, "Of these plates (small plates of Nephi) Mormon attempted no transcript, but included the originals with his own abridgment of the larger plates, making of the two one book."

Mormon's touch of inspiration in separating his fore and after abridgment by dropping in between these portions the "small plates of Nephi "in the manner above described, is like touching a key whose response is not heard until fourteen centuries afterward. Truly it reveals that the "Lord's wisdom is greater than the cunning of the devil." Nephi gives as his reason for making them, that, "The Lord hath commanded me to make these plates, for a wise purpose in him: which purpose I know not," etc., which is another like and equal touch of inspiration evidencing that "Known unto

God are all His works from the beginning," etc. It seems apparent all through the Book of Mormon that Mormon is especially emphatic in making appear there is a divine plan for nations as well as individuals to follow, and that happiness, prosperity and union run high as it is adhered to, or low as it is departed from.

Dudley, England. JOSEPH A. VANCE.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON X.—PAUL'S FIRST MISSIONARY JOURNEY.

From Antioch (Syria) to Antioch (Pisidia.)

Text: Acts 13.

I. THE CALL AND SETTING APART. [SETTING APART FOR SPECIAL CALLINGS.]

1. Prophets and teachers at Antioch. (a) Simeon—nothing known of him. (b) Lucius of Cyrene. (See Romans 16: 21.) (c) Manaen—Foster brother of Herod the Tetrarch.
2. The divine message.
3. The "setting apart."

II. ON THE ISLAND OF CYPRUS.

1. At Salamis. (a) The three missionaries. (b) The preaching.
2. At Paphos, the governor's home. (a) Invitation of the deputy.
   (1.) How prompted.
   (b) Elymas, the Sorcerer.
   (1.) His opposition. (a) Reason for it.
   (2.) Paul's rebuke.

III. THE JOURNEY CONTINUED.

1. At Perga. (a) John (Mark) leaves them.
2. Arrival at Antioch.

IV. THE PREACHING AT ANTIOCH.

1. On the first Sabbath. (a) Effect.
2. One week later. (a) The crowd. (b) The sermon. (c) The Jews incensed. (d) The Apostles expelled.

"LEARN to limit yourself, to content yourself, with some definite thing, and some definite work; dare to be what you are, and learn to resign with a good grace all that you are not, and to believe in your own individuality."—AMIEL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 7, 1910.

SCIENCE AND FAITH.

ATTENTION has been directed to the remarkable agreement between the latest scientific theories concerning the cosmos, and numerous declarations made by the Prophet Joseph Smith in the early part of the nineteenth century. The eternity of matter and of force, the infinity of space, the immanence of light or that from which it proceeds, the law of reproduction, and kindred subjects, coincide in a striking manner with the utterances, by revelation, of the Latter-day Seer. On some of these, comments have been made in these columns. We now desire to notice some remarks by a learned professor on another point that supports the doctrine of "miracles," so-called, which is in one of the Articles of Faith set forth by the Prophet Joseph Smith.

At the time when he formulated, by divine inspiration, the principles of the everlasting gospel, the established theory in Christendom was that the signs which the Savior of mankind promised should "follow them that believe," were all "done away" and no longer needed or possible. Anyone who professed faith in such things was looked upon as "visionary," credulous, ignorant and unscientific. In the secular world, belief in such marvels as having occurred at *any time* was ridiculed, and they were counted as impossible. The laws of nature being immutable, any apparent departure therefrom was rejected as a fraud or a deception.

But in the restoration of the gospel of Jesus Christ, His promises were renewed, and again it was declared that "These signs shall follow them that believe." They were to be the result of the action of faith. This was proclaimed as a "principle of power"—the exercise of spiritual energy acting on matter, as well as on spiritual things. It was declared: "He who hath faith to see shall see; he who hath faith to hear shall hear; the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons, and inasmuch as they break not my laws, thou shalt bear their infirmities." (Doc. and Cov. Sec. 42 : 49-52.) The gifts of the Spirit explained by Apostle Paul (I. Cor. 12) were held forth as attainments of the

present as well as of the past. And they were not regarded by the prophet or by his followers as infractions of the laws of nature, but as strictly in accordance with them, for their persistence and universality were declared, only those laws were not comprehended in their fullness.

The healing of the sick by the laying on of hands, is viewed in this Church as a natural result of the exercise of faith as a spiritual force. Those manifestations, commonly called "miracles," when actually performed, are results of spiritual causes that are as real and natural as ordinary phenomena. That is to say, they are effects of a definite cause. If they appear to be out of the ordinary, they are no more violations of the laws of nature than are temporary obversions of the law of gravitation, proceeding from other causes that are as common as forcing water from its level, or the projection of bullets, or the throwing of a ball into the air.

That disease may be overcome by faith has been practically demonstrated, thousands upon thousands of times in the history of the Church of Jesus Christ of Latter-day Saints, illustrating the principle enunciated by Jesus Christ. "All things are possible to them that believe." According to the guage of the power of faith, so are its results. When the faith of the sick is joined to and augmented by the faith of those who lay hands upon them, the united spiritual energy is wonderfully effective. But that prevailing faith is not always subject to call; it is the gift of God. It is not in the design of the Almighty, at present, that sickness and pain shall be entirely abolished, or that death shall cease. There are lessons to be learned from these effects of the trangression of law that are necessary to be learned by mortals. So they will continue to appear. But the remedy called faith is potent, and just as natural as the action of medicines prescribed by a physician.

It is not to be expected that the Ruler of the universe will always comply with the request or demand of mortals dwelling on this little globe, one of the almost insignificant of earths among the countless multitudes of greater and mightier orbs, all under Divine regard and control. His purposes are held with a view to the good of all things in the boundless universe, and we must not think that our wishes and petitions are to be regarded above and beyond Eternal plans, and innumerable conditions. If our prayers and administrations are not always, or immediately responded to in accordance with our supplications or expectations, that is no evidence that they are disregarded or that in other cases they are not followed by manifestations of power. The fact that "the prayer of faith does save the sick," as declared by the Apostle James, is beyond the shadow of a doubt with members of this Church, also that it is not a "miracle" in the sense in which that word is commonly understood. It is out of the ordinary, but is an effect of a potent cause.

Professor Huxley, referring to some of the remarkable occurrences noticed under the head of "miracles," declares against the idea of their "impossibility," and remarks: "It is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we can never be in a position to set bounds to the possibilities of nature." It is very easy for a skeptic to dismiss the testimony concerning an extraordinary manifestation of power with a sneer as "practically impossible," or "opposed to the laws of nature." But these terms are getting to be out of place in view of the astonishing developments of those laws beyond the understanding of people only a century ago. Professor Huxley has come to this conclusion: "I am unaware of anything that has the right to the title of an impossibility, except a contradiction in terms. There are impossibilities logical, but none natural." Such terms as "a round square," or a "present past," or "two parellel lines that intersect" are impossibilities. But he avows that "walking on the water, turning water into wine, or raising the dead are plainly not impossibilities in this sense."

When we get to the point in our progress that we can comprehend those spiritual laws which are just as fixed in their action and effects as those that are commonly called natural, we will change our notions concerning many things that are now misunderstood but are not so mysterious to us that we regard them as unbelievable. Dogmatism in these latter times is giving way to investigation. Even chemistry, which half a century ago was considered such an exact science, has had to modify its fundamental bases, and its professors recognize the fact that substances then called elements are composite in their nature, and that we have probably not yet arrived at the actual elementary originals in matter.

Since the promulgation of the doctrine of the primitive gospel anew in these latter-days, there have been numerous adoptions of a number of "Mormon" principles which were scoffed at and denounced by the leading ministers of the various religious sects. The seventh article of our faith: "We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues," etc., provoked professedly Christian people and preachers so that they drove our people from their homes, burned their houses and killed many of their number. Such "arguments," of course, did not conquer, for this tenet is a substantial feature of our religion. And now healing by faith, or by the power of mind over matter, or by that which is absurdly called "Christian Science" or by other titles among religious and irreligious folk, have come into vogue, and the possibility of their truth is admitted by some of the foremost scientific men of the age.

It is lamentable that faith, that faith which was manifested in the ministrations of the Savior and His disciples of old, is at such

a discount in these latter-days. If His Church and its doctrines, ordinances, authority, spirit and power, had continued on the earth from that time to the present, this faith, with all its powers, manifestations and effects, should be in far greater evidence than ever. But the contrary is evident, and therefore it is clear to an unbiased mind that the Christian world, so-called, has "departed from the faith," as predicted by the Apostles of the first century, and is "turned unto fables"; that it has "a form of godliness but denies the power thereof." The advice, "From such turn away," should be followed by believers in the written word, and they should give attention to "the way of truth," which is evil spoken of, and seek by the prayer of faith to find the one strait and narrow way, so that by walking therein and following the footsteps, example, and teachings of the great Nazarene, they may be able to do the works which He did, walk in the light as He was in the light and have fellowship one with another.

Our testimony is that God hears and answers prayer as in past ages, manifests His power and bestows the gift of faith in this dispensation, so that all blessings enjoyed in former times can be and are exhibited in the Church which He has established on earth again for the last days and the last time. Also that the marvellous works that have been wrought and the signs that have followed believers are all governed by law which corresponds to "natural law," and both are harmonious and under the guidance of the Eternal One who is "God over all blessed for ever."

C. W. P.

MINUTES OF NORWICH CONFERENCE.

THE semi-annual conference was held in St. Stephens Chambers, Norwich, Sunday, April 3rd. President Charles W. Penrose of the European mission, President John A. Horton of the Norwich conference and fourteen traveling elders were present. The morning service commenced at 10:30, President Horton presiding. Singing, "Now let us Rejoice in the day of Salvation." Prayer was offered by Elder E. M. Perkins. Singing, "From Greenland's icy mountains." The sacrament was administered by Elders C. V. Wynder and F. B. Hammond.

President Horton extended a hearty welcome to all present and bore testimony to the truthfulness of the gospel of the latter-days and exhorted the saints to exercise their faith and prayers that we might have a good time. The labor and statistical reports were read and accepted. The general and local authorities were then presented and sustained by unanimous vote.

Elder William A. Newsome gave a report of the Ipswich branch, showing that it is moving upward. In conclusion, he bore testimony to the truthfulness of the latter-day gospel.

Elder F. B. Hammond said he was thankful to be in the mission

field, and explained some of the difficulties that interfere with missionaries in getting the truth before the people. Said he knew Joseph Smith was a prophet of God.

Elder J. D. Stevenson related some of his experiences in the Turkish mission. Many had been converted to the so-called Christian religion, but when trouble and calamities came they lost faith, saying, "If there was a God he would not allow such things to happen." This is evidence that they have not been taught to know the true God. He expressed surprise that people could read the scriptures and be led to worship a "false deity."

President Penrose said he was a believer in Divine Providence, and that God overrules all things for the best. Many evils attributed to God are not His doings, but are simply permitted by Him for a wise purpose. There is an opposition in all things. A good power and an evil power are each at work. Everything that is good comes from God; evil is from the devil, and from sinful man. Spoke of the Armenians who say when trouble comes upon them, "There is no God." It is because they measure the Lord's wisdom by their own. God's ways are not as man's. He spoke of the differences that arose among the Saints, which were of a personal character and too trivial for serious notice, and explained the duty of forgiveness and the necessity of harmony. Our experience on the earth is to learn to love the light, having passed through darkness. The Lord allows evils to come that we may show our power to overcome and live above them. Prayed that we all would be faithful to the end and be prepared to meet the Savior when He comes.

Meeting closed by singing, "Be it my only wisdom here." Benediction by Elder Vance D. Walker.

The afternoon meeting commenced at 2:30. The congregation joined in singing, "Come, come ye saints." Prayer was offered by Elder Robert Shepherd. Singing, "We thank Thee, O God, for a Prophet."

Elder James A. Hind said he knew the message spoken of by John in Revelation 14, had been brought to the earth and is the gospel that the Latter-day Saints are preaching. There is no other way to enter into the kingdom of heaven than by obeying it.

Elder Daybell said although he had been here only a short time, he felt at home among the saints. It is because we are all guided by the same spirit of unity and harmony, which comes by obedience to the principles of the gospel.

Elder Charles V. Wynder explained the ordinance of baptism, quoting from the scripture the words of the Apostle Peter to show its purpose and that the promise was unto all people who would truly repent and be baptized for remission of sins, that their sins should be remitted and the Holy Ghost be given by the laying on of hands of those holding this authority.

Sister Woods rendered a sacred solo.

President Penrose explained that the two general conferences held by the Latter-day Saints each year are for the purpose of conferring as to the best means to further the Lord's work, and receiving instruction from the servants of God. Spoke of the growth and progress of the Church from April 6th, 1830, with six members, to the present date. Pictured the grand gathering of the saints in general conference in the Salt Lake Tabernacle, the splendid choir, the grand organ and the vast congregation, and touched feelingly on the place there vacant by the demise of that stalwart and aged veteran, President John R. Winder. Mentioned the conference of the Relief Society, numbering about forty thousand, and explained the privileges the women of this Church enjoy. The law of common consent was explained, and that in every branch in the Church the people have the opportunity to sustain or reject those who are in charge. But members of the Church act in harmony because they are guided by the same spirit. The speaker entered into an explanation of the spirit world, to which all people go when they leave the body, some into Paradise others into Hades—two grand divisions, but where spirits associated with their own kind in many grades of being, intelligence and condition. He showed the benefits of a righteous life and obedience here to God's plan of salvation. All good deeds count for good. The Latter-day Saints recognise the good that the churches of the world are doing and so does God. All truth is from Him, but not the error or the evil. We shall be judged according to our works. God has restored the authority long since lost to earth, and has revealed anew the plan of salvation, and if we continue in the truth there will be a "mansion" for us when we leave the earth, and a crown at the last day.

Singing, "O say what is Truth." Prayer was offered by Elder George Williams.

At the evening meeting the hall was crowded with saints and investigators. Meeting commenced by singing, "Do what is right." Prayer was offered by Thomas E. Taylor, Jr. Continued by singing, "Praise to the man who communed with Jehovah."

Elder A. C. McCombs spoke of the necessity of faith. If one wishes to learn how he may be saved he has the assurance of the Apostle James that God will show him if he asks in faith. Faith alone will not suffice; we must not live by bread alone, but by "every word that proceedeth from the mouth of God." Faith is the first principle and must be followed by repentance and baptism and continued good works. These principles were established by the Savior. God is unchangeable and the same laws as formerly must be complied with to-day.

Sister Edith Ninham rendered a sacred solo.

President Penrose read I. Peter 3: 18-22. It is commonly believed among Christians that when men die they either go direct to heaven or to hell. That is not Bible teaching. Reference was

made to the thousands who have not heard the gospel or the name of Jesus Christ, and as there is salvation in no other name it is taught they are eternally lost. That the speaker showed was both unjust and absurd. The statemant of Peter opened a way of salvation for them through the preaching of the gospel to spirits in the other world. A very clear explanation of the eighteenth and nineteenth verses was given. It was shown that the Lord did not go to heaven when His body was in the tomb, which was plain by His words to Mary as recorded by St. John 20:17. The parable of Dives and Lazarus was explained. The gulf that separated Lazarus and the rich man was passed over when the Savior went and preached the gospel to the spirits who had been in prison since the days of Noah. The gospel was preached to them "that they might be judged according to men in the flesh, but live according to God in the spirit."

The plan of salvation was not given alone to the Jews and Gentiles and to "the spirits in prison," but Christ carried it after His resurrection to the people on the American continent. "God is no respecter of persons, in every nation he that feareth Him and worketh righteousness is accepted of Him." The significance of the figure of the flood spoken of in the text was pointed out, showing that baptism was immersion, not a mere sprinkling; the very allusion to "putting away the filth of the flesh" showed this very plainly. Again, how could a man have the answer of a good conscience towards God without being baptized in the way God had commanded. The speaker warned his hearers not to put off reception of the gospel to the after life lest they might have to wait in prison as long as did the people who perished in the flood in the days of Noah.

The conference was brought to a close by singing, "Lord dismiss us with Thy blessing." Benediction by Elder Arthur Kidman.

Saturday afternoon a priesthood meeting was held and the elders received many valuable instructions from President Penrose, and also had a number of doctrinal points cleared up.

THOMAS E. TAYLOR, JR., Clerk of Conference.

FROM THE MISSION FIELD

A Pleasant Outing.—The elders and saints of the Liverpool and Birkenhead branches (Liverpool conference), spent a pleasant Easter Monday at West Kirby. Most of those who formed the party left the Liverpool landing stage about ten o'clock in the morning, taking ferry to Seacombe and train from there on. The weather was delightful and all returned in the evening pleased with the trip and the day's enjoyments.

Releases and Departures.—The following missionaries have been

honorably released and sailed for home per s.s. *Baltic*, April 2nd, 1910: From the Netherlands—Peter A. Clayton. From Switzerland and Germany—John M. Belnap. The following missionaries have been honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—Don C. Rushton, Joseph M. Ogden, M. D. Watterson. From Scandinavia—James J. Larsen. From Australia—John L. Mitchell. With the company were forty-five emigrants in charge of Elders Don C. Rushton, James J. Larsen, and Joseph M. Ogden.

Sunday School Anniversary.—On Sunday, March 27th, 1910, the Bradford branch (Leeds conference) celebrated the anniversary of the organization of its Sunday School. The celebration was held in the Westgate New Hall, where reports were read showing the school to be in good condition. There were about two hundred people present, who listened with pleasure to the exercises. Each department of the school contributed at least one number to the excellent program. Songs and recitations and dialogues were interspersed with timely speeches on the subject of Sunday School work. Two meetings were held and a most enjoyable time had at both sessions.

District Meetings.—A very successful district meeting was held in the Court Road Hall, Cardiff (Bristol conference), on March 27th, 1910. Two sessions were held, one in the afternoon at 2:30, and one in the evening at 6:30. There were present: Elder H. H. Salisbury, who took charge of the meetings, and nine traveling elders laboring in the Welsh district. Strong testimonies were borne by the elders in the afternoon. In the evening about fifty saints and friends listened to an interesting address by Elder J. H. Goddard. Elders W. B. Pendry, George F. Price, and (local) R. J. Walker also testified to the truthfulness of this latter-day work. On March 26th the elders met in Priesthood meeting, when all gave in favorable reports and many good instructions were received.

Baptisms.—A baptismal service was held March 30th, 1910, at the Heeley Baths, Sheffield (Sheffield conference), when five more souls were added to the fold. Elders Heber P. Cooper, Silas L. Rogers and Leffel A. Bean officiated.

A baptismal service was held in the Sea Water Baths, South Shields (Newcastle conference), March 30th, 1910, when five souls were added to the fold of Christ, Elder Joseph W. Clark officiating. Confirmations took place at the water's edge.

Two candidates were baptised into the Church, Sunday, April 3rd, 1910, by Elder Henry C. Perrett, in the Teign River, Teignmouth (Bristol conference).

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N., March 30th, 1910, when one convert was

baptised by Elder D. F. O. Norris. A similar service was held April 3rd, and another person was baptised by President Don C. Rushton.

Successful Socials.—Saturday, March 12th, 1910, a successful social was held at the Latter-day Saints' meeting room, Pincheon Street, Wakefield (Leeds conference), the house being filled with saints and friends, who listened to a most excellent program, and enjoyed the refreshments which were served during a short intermission. Elder Joseph A. Kerr, who has labored in the Wakefield branch for some five months, was presented with a beautiful portmanteau from saints and friends of the branch.

Saturday March 19th, a pleasant social was held in Worcester Street, Kidderminster branch (Birmingham conference), in honor of Elder Joseph M. Ogden, who has been honorably released from his missionary labors in England, and is now ready to go home to Utah. He was made the recipient of a comfortable traveling rug and a beautiful floor rug by saints and friends. A splendid program was rendered, many friends taking part, and light refreshments were served.

On March 28th, 1910, at the home of Sister Alice Moore, Tipton, near Dudley (Birmingham conference), about twenty saints and friends from Dudley and nearby points, met for tea and social games, with considerable excellent singing by Professor Jones, of Old Hill. To strangers and friends the evening was a revelation of the pure and beautiful, mingled with innocent amusement of a truly elevating nature.

The Relief Society of the Cardiff branch (Bristol conference) gave an entertainment, successful both socially and financially, at the home of Brother William Day, on March 28th, 1910. An impromptu program was rendered, consisting of songs, recitations, instrumental selections and games. Light refreshments were served in a very delicate and tasty manner, and a sociable spirit was manifested. 15s. 4d. was realized by contribution, which will be expended for the advancement of the organization. All expressed themselves as having had a very enjoyable evening. There were about forty saints and friends present.

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